

point three

August 1974 7P

LET US
THINK
ABOUT
WOMEN



point three



The monthly
magazine of Toc H

August 1974

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Toc H members accept a four-fold commitment:

- 1 To build friendships across the barriers that divide man from man.
- 2 To give personal service.
- 3 To find their own convictions while always being willing to listen to the views of others.
- 4 To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points—to think fairly.

view point

Let us think about women...

Most people, I expect, switch off when they hear the cry of 'Women's Lib', and have little time for the Women's Liberation Movement, 'go-getters obsessed with aggressive feminine nonsense'. The official Women's Liberation Movement has obtained such a bad press that it has severely damaged its own cause; and yet some of its concerns deserve attention. It is certainly not alone in fighting unjustifiable discrimination on the grounds of sex, as the article on page 26 shows. The Christian Parity Group is a group of committed Christians who are deeply concerned about discrimination, including that in the Anglican Church which does not allow women to become priests.

The Christian Parity Group discovered an appalling apathy in society about women's rights and opportunities. Many of us are not aware of the discrimination, because, happily, it does not affect us and we choose to be content with our lot. But women could be *getting* a far better deal and *giving* a far better deal. From the start, let it be said that many of the liberationists are fighting for opportunities so that they may be able to widen their experience of life and make a greater contribution to society. Women's liberation is perhaps an unfortunate title. Women's enlightenment or enlargement might be more helpful, if one can get over the mental images conveyed!

Few people can be aware of the shortcomings in the law which create problems, particularly for single women and women who are obliged to support their families or provide a good share

of the income. We have an Equal Pay Act which comes into force in December 1975, but it leaves far too many loopholes for unscrupulous employers, doesn't cover pensions, professional associations or trade unions. The National Insurance system creates problems for married women at times when they are most in need; and women still experience disadvantages in employment, with fewer opportunities for on-the-job training, upgrading and promotion. With the medical advances of the past ten years, this should no longer be necessary.

The law is gradually being changed. Only four months ago, mothers were given the same guardianship rights over their children as fathers have always had. Before then, in law, the father had the sole right to take all the major decisions about the way his child was to be brought up. If the mother wished to challenge his decision, she had to go to court and win legal custody of the child. Only a few days ago, Mr Roy Jenkins announced that women will now be able to bring foreign husbands to live with them in Britain. But if the legal status of women gives cause for concern, more troubling still are the common attitudes which condition women to accept a restricted view of what they are and what they can do. It is time to challenge the myth that women are necessarily less intelligent than men, less logical or rational, capable of management or mathematics! And it is even more important to defeat the notion that it is unfeminine to want equality of opportunity!

The argument is not that women

must go out to work and resist a life centred around the home (as some liberationists would have us believe), but that fair opportunities should exist, if women want to work or are obliged to, from economic necessity. Women no longer have to accept the domestic role which they have been assigned—and accepted—in the past. Now Women's Lib urges women to realise that they set their own horizons and aspirations and that they do have all the capacities—if only they would seize the confidence to use them. This is why the Women's Liberation Movement sets so much emphasis on its 'consciousness-raising'. 'Consciousness-raising' is designed to develop self-awareness so that one is able to make full use of one's talents.

However much they differ in method, most of the women's movements agree on the goal of enabling women to develop to their full potential. Women's enlightenment is a vital issue, because it's important that women are encouraged to develop a more equal partnership with men: important for their own fulfilment and important because the country could make better use of their wisdom and experience. It is as important to equalise this partnership as the partnership between white and black, rich and poor. In the words of Bishop James Pong of Taiwan:

'In our relationships with each other in Christ, whether male or female, there is no male supremacy. Jesus gathered both men and women around him. In our religion there is no male supremacy, no white supremacy and no rich supremacy.'

personality point

Wally Walton



'Wally' Walton joined Toc H exactly a year ago, to work on the South-East Regional staff. He came, trained as a teacher, to develop projects in the south-east. Here he talks about the importance of following up work begun during a project, especially the friendships.

'Most of us agree that some kind of follow-up on our efforts is essential. We have been talking about it in Toc H for the past two years. The Annual Report of 1971-2 said, "We believe that our priority in the immediate future should be the follow-up of those who take part in projects rather than the development of a larger projects programme." Rickie Lowe concluded his article "Why do we run projects anyway?": "To concentrate on running more projects at this stage is probably not very helpful. Let us rather concentrate on running better projects, with more membership participation and with effective follow-up." And *Strategy for the Seventies* recommended that "Projects in future should be organised on a Regional basis or preferably at district level and that appropriate means should be organised at the time of launching any project." It suggested that this might be done by "recruiting volunteers locally and involving them in a project or series of projects together... by setting up a unit in a particular locality, eg a university, to ensure that the volunteers who may not necessarily have worked together on the same project have an opportunity to continue the Toc H experience by meeting together".

'But all this was two years ago. True, we have cut down on the number of projects and more district projects are being run, but how are we doing in following up our beginnings? Whatever approach we use—and we have to be flexible—for me, personal relationships will always be at the heart of any follow-up: continuing friendships and enabling new friendships to be formed. One way of pursuing our efforts is to turn Toc H projects into com-

munity projects so that the local community eventually runs the job itself, whether it's a play scheme or a holiday for the physically handicapped or whatever. We would recruit volunteers nationally the first year; the second year we would make sure that half the volunteers are local and the third year we'd hope to hand over the leadership to local Toc H members and local residents. This was the plan adopted this year for most of the projects in the South-East Region. But the plan failed. Sometimes volunteers find it more exciting to do voluntary work outside their home area. However, if local volunteers are to be attracted, who is in the best position to involve them, and in what way should this be done? Have we lost the knack of attracting people by personal contact?

'It's easy to see the advantage of week-end projects, in attracting local people. Week-end projects are flexible, easy to organise and take up far less administrative time than the summer programme. They take up less time for the volunteers, most of whom are working and can only get away for week-ends. So you can involve far more people; still have your mixture and you can organise these events at regular intervals and really build up a community spirit. Week-end projects are very popular; they do create a new life in the community. They're great for introducing new people to Toc H and they offer an alternative pattern of activity to the more rigid branch structure. Above all, this more casual and flexible pattern of meeting suits our current way of living. It's convenient for the mobile individual and for the working family, father, mother and kids.

'Week-end projects are self-supporting, especially if the accommodation can be provided in a Toc H centre or branch room. This way members of an existing branch can get involved with the week-end group—who may be local or have come from within the Region, or some from further afield—to do a job and enjoy each other's friendship. There is a great need for branch members to provide leaders for week-end projects. *Strategy* emphasised that, wherever possible, project leaders should be committed Toc H members. Here is a superb opportunity for members to exercise leadership.

'The week-end project can complement branch life and the summer programme. Its value lies in its spontaneity, in the fact that it will exist only when people want to meet and live together. It can introduce new blood and can also build up long-standing friendships. The big question now is: How does a Toc H branch member actually become involved in a week-end project; in following up an interest in Toc H and so help to extend the Movement?

'Follow-up is still in its infancy; and the week-end project is only one means of following on. In essence, the follow-up provides a personal challenge for each member of Toc H, for it is through pursuing contacts personally that extension will become a reality and not just a vision.

'And that's really how I see my job: in creating the right conditions for people to work together; to bring together the old and the young as much as possible. So now, I hope, the myth that projects are only for the young is buried for good.'

Harpenden's youngest recruit



Alison Dalby Photo: *Herts Advertiser*

That's 11-year-old Alison Dalby, who was first introduced to Toc H when she helped on Saturday mornings with the local Toc H bookstall in Harpenden. When she isn't involved in her other hobby, ballet, Alison is helping Toc H in every way she can. Recently, by holding a sale in her garden at home she managed to raise £10.50 towards the Stoke Mandeville Spinal Lounge Appeal. 'This is just a start', said Alison, who intends to raise more money towards this worthy cause. Alison's ambition now is to form a junior Toc H group in Harpenden. Harpenden is determined to offer her all the encouragement she deserves.

Cup Final Fair

Cup Final day—4 May—was the date of the fair organised by South-East Herts District for the Stoke Mandeville Spinal Lounge Appeal. So the District wrote to several football clubs—and received donations of £5 from both Watford and Chelsea! The fair was held strictly in the morning, of course!

When it comes to odd jobs, the men of Hemel Toc H take some beating.

According to their chairman, Jimmy Neilly. The Jimmy Savile/Stoke Mandeville appeal kept them busy last summer, and they have arranged regular entertainment for Hemel blind club, including an outing to Abingdon with a river trip, lunch and tea. The branch also assists in providing transport for members of the blind club and for the Gateway Club for handicapped young people in Hemel Hempstead.

Toc H men's and women's branches in Hemel have also been helping to produce revolutionary three-dimensional coloured street maps for the blind and partially sighted. Worded both in normal lettering and in braille, the maps featured on BBC TV's 'Pebble Mill at One'.

Toc H is represented on the committees of the town's British Rheumatism and Arthritis Association, Old People's Welfare Council and the newly formed branch of the Church of England Men's Society.

Individual branch members also visit hospital patients, the elderly and handicapped, provide musical entertainment at the blind club and give blood, but not all at once!

Said Jimmy: 'These acts of service form a small part of the whole pattern of service and fellowship which binds the members as a unit, making Toc H a Good Neighbour in Hemel Hempstead.'

7,200 Stamps!

Lads from the Aylesbury Young Offenders' prison have collected 7,200 stamps for the Toc H Stamp Appeal! That's 1½ lb in weight. Toc H is very grateful: many thanks for this tremendous effort.

No, we don't spend our time in the editorial office counting stamps—Wyn Heal, our telephone receptionist, weighed them for us!

Colsterdale's First Open Day

Photographs by Bob Broeder

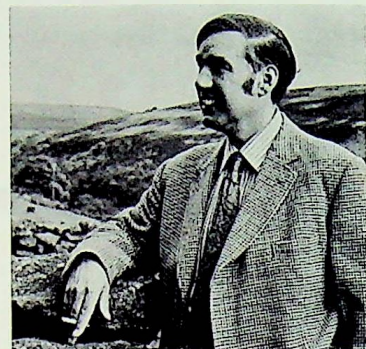
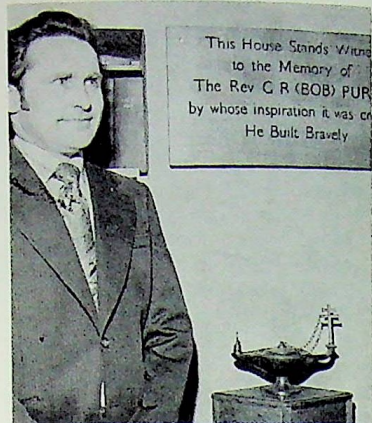
The Colsterdale adventure training centre held its first Open Day on 9 June, and attracted more than 180 people, many of them members and local farmers.

Principal guests were the Earl of Swinton, who generously donated the house to Toc H at a peppercorn rent, and Mr Kingsley Purdy, son of the late Rev Bob Purdy (formerly on the Toc H staff). Bob Purdy found the house and launched the appeal which has been the most successful Toc H venture in Yorkshire for many years. A plaque com-

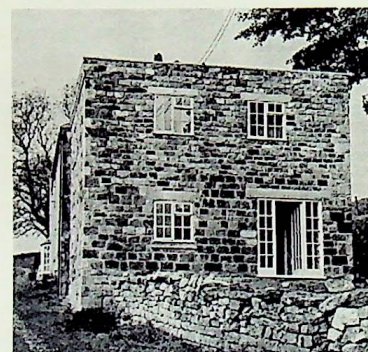
memorating Bob Purdy's inspiration was unveiled in the lounge.

Toc H guides toured the house with visitors, pointing out the renovation and decoration, carried out mainly by volunteers over the past 10 years, and explained how the centre is used to give young people new insights into community responsibility and the Christian faith. Over 700 people used the centre last year. The boys from the Borstal at Pollington, encouraged by the Governor, have 'adopted' the centre and make frequent visits to carry out repairs.

Below: Mr Kingsley Purdy, son of the late Rev Bob Purdy, the founder of the Colsterdale Centre. The plaque was unveiled by Kingsley during the open day at Colsterdale, 9 June 1974



Above: The Earl of Swinton at the Toc H Open Day at Colsterdale



The extension at Colsterdale Centre, Yorks. This will probably be used as the warden's flat

Top left: Toc H Colsterdale. View from the approach road

Left: Some of the hard-working helpers who organised the first open day at the Colsterdale Centre, 9 June 1974

news point

Visits to BAOR

Toc H in BAOR has recently welcomed Betty Cornick (chairman of the CEC) and Gilbert Francis (General Secretary) and his wife, Rita, on visits to the Services clubs.

Betty said she found an enthusiastic bunch of people 'wanting to maintain and spread the fundamentals of Toc H as well as making successful business ventures of the clubs'. Toc H's contribution to BAOR seems to be appreciated by the Army personnel and chaplains, who take a keen interest in Toc H activities. 'The German staff I met greatly value their connection with Toc H. Two ladies at the Berlin club proudly told me: "We have been in Toc H for many years and we want to stay until we draw our pensions."'

'I formed the impression that BAOR staff sincerely appreciate a visit from Toc H UK, and to be assured that they are indeed part of the family.'

Gilbert's visit, he said, confirmed for him the real value of the clubs, and the very real need for the type of work which Toc H is doing there.

The trips were not without amusement. Betty recalls her discomfort at an afternoon tea party, given by a Brigadier's wife, when the handle of one of the fine china cups came off in her hand! 'Oh', the hostess remarked, 'that's the one I stuck on with glue!'

Right: 'Dolly' the guide dog is centre of attraction at Eagle House and far right: Richard Coates, from Chippenham Toc H, shows his contemporaries from the Eagle House community home a few tricks of the trade!

Photographs: Reginald Coates

Help!

A plan to run a minibus service to Southend's Runwell Hospital may not get off the ground unless an organiser can be found. Southend Mental Health Association decided to run a weekly bus trip after it heard that many relatives could not afford the rising bus fares. It has already been offered free use of a minibus by the local Toc H branch, but drivers need to be recruited. 'The job of organising the drivers could be managed by a physically handicapped person; all it needs is a telephone', said the Rev Barry Walton, spokesman for the association. 'This would be a real service once it got started; we could fill the bus several times.'

Don't waste paper

Buckingham branch of Toc H has been carrying out collections of waste paper for many years now. During this time they have purchased eight wheelchairs, at a total cost of about £300, for the local community. For those branches who had not thought of this, waste paper can prove a very good way of raising extra funds for organising Toc H activities and projects. 'Help the Aged' is considering a nation-wide drive for collecting waste paper, to save both money and natural resources. £60 million worth of waste paper is destroyed yearly in the UK!

Melton

Community Centre

Melton Mowbray needs a building to serve as a central community centre for all the town's voluntary organisations. At present the Marriage Guidance Council, Citizen's Advice Bureau and other similar bodies operate from an assortment of places. 'What we want is just one central building so that anyone in difficulty or needing help and advice could just ring or call at one place', said Mr Jim Payne, who is a member of the Melton Borough Council.

Although Melton is unlikely to get such a building in the near future, it plans to launch a community council of social services with a central committee of local voluntary organisations including Toc H, Red Cross, the Rotary Club, and similar organisations. 'We want to ensure that there is no overlapping in the work of these organisations, and also we would like to discover if there are any people who are slipping through the net and are not being helped by anyone.'

Long Friendship

A good friendship has been built up between the Corsham branches of Toc H and Eagle House community home (formerly an approved school). An annual event is the picnic in which the ladies' branch treats the boys to a meal and later entertainment was provided by Chippenham branch (again!).



THE CHRISTIAN PARITY GROUP

Dr. Una Kroll

The Christian Parity Group discussing the ordination of women to the priesthood during the BBC 'Open Door' programme. Dr Una Kroll is in the centre Photo: BBC



You've probably never heard of us. That's not surprising, because we aren't an organisation at all. We're a group of men and women who are committed to pray and work towards a fuller understanding of the meaning of partnership between men and women in the family, the Church and the community. We're very young as a group for we were born in 1972, out of love and anger.

It all started when a Government Green Paper was published which threatened to do away with 'cash-in-the-hand' Family Allowances. At that time I had worked as a family doctor for 22 years, and had been an Anglican deaconess for two years. My commission from the Church had been 'in things both temporal and spiritual to minister to the welfare and

happiness of those to whom she is sent... to advise and pray with such women as desire help in difficulties and perplexities'. I had, therefore, a special task towards women, and like many other women in different organisations, felt very concerned about the harm which could come to women and children if the Government's proposals were carried out. All over the country women were collecting names for a petition to Parliament. A march was planned and, thinking that some Christian women's organisations must be going, I thought I would join them. So I rang 20 large women's Church organisations, only to be told politely but firmly that none of them would be going. One organisation admitted that it was discussing the matter 'in committee', but I was told by more than one person

that going on such a march would mean being allied with movements like 'Women's Lib', and that respectable Church women shouldn't be associated with 'people like that'. That was where love and anger collided, and I went alone, clothed in my cassock, conspicuous by any standard among gaily-dressed young and old women of every kind of belief and none. None of us found it funny to be gazed at and taunted, but all of us felt committed to that motley, ugly procession from Hyde Park to Westminster. There were other Christian women there, as I discovered, but I also discovered that the Church had no ministry at all in the Women's Liberation Movement, because it had no contacts. Later I discovered that very few church-going women had any detailed knowledge of the vast problems

which do confront women in society today, and some men.

With some other Christians I sat down to study and to learn why it was that the Church was so little involved in the field of sexual discrimination. The reasons are complex, but two important factors emerged. One was that traditionally Christians have worked through their churches and charities for the relief of individual distress, without trying to alter those structures in society which contribute to the distress. The other was that very few women were in influential positions in their Churches and charities, and in two major Churches, the Anglican and Roman Catholic, they are not ordained to spiritual leadership at all.¶

So we got together to see what we could do. We wanted to make a specifically Christian contribution and to ally ourselves with whatever was going on which seemed to enhance the ideal of partnership between men and women which led to mutuality and co-responsibility. We wanted to include men in our concern and we didn't want to do work which organisations and charities could do better. None of us had any money or influence in the Church, so we were left with ourselves to use as tools for Christ. That meant we could pray, we could witness and we could try to be heard in open competition with other people who were also struggling to get heard. So our group was born, though for a long time we had no name.

Our first witness was to join with other women in protest when a Private Member of Parliament's Sex Discrimination Bill was rejected. On that occasion two Anglican clergy and their wives, both of whom were deaconesses, and several other Christians from the Roman Catholic, Methodist and United Reformed Churches joined in a united and peaceful demonstration of solidarity with women. We began to write letters

and articles, but at this point many people in our respective Churches began to see us as threatening people who wanted to overthrow family stability and the stability of the Church. Thus labelled, we encountered a 'smear' campaign and a policy of the quiet suppression of our ideas within the Church. We realised that if we were to get heard at all we should have to go outside the institution, though each of us remained firmly committed to and inspired by our own denominational Church. We should have to get heard through open competitive writing in secular papers and journals, and get a hearing on the media when we could.

Open Door

That was how we came to acquire our name. We had heard of the BBC's access programme, 'Open Door', which enables people with something to say to use the technical expertise of television through the Community Programmes Unit to make their own programme of 45 minutes. Full of ideas, but little 'know-how' we wrote our application, and five months later found ourselves invited to make a programme. The BBC would provide a limited amount of money and a considerable amount of technical expertise, but we would have to devise and produce a programme of our own without advice from them on content and direction, and without any payment to members taking part. We chose to look at discrimination in our own Church and chose as our subject the ordination of women to the priesthood. We hoped that the programme would help people in the Church to understand some of the issues, some of the women who themselves wanted to be priests, and some of the difficulties they encounter in ministry. We also wanted to set an internal problem of an institution like the Church against the implications it had for the

community beyond the Church. So it was a collective effort made by some who believed in Christianity and others who didn't, who were amateur as far as television was concerned, but who each had some professional skill to offer or some deep conviction to sustain their expressed belief. The programme took five weeks to make. It was a hectic and confused learning experience which found expression in an agape meal which we all shared before the live broadcast programme at the end of 1973.

As a propaganda effort our programme, 'If it's not the last bastion it will be', wasn't a huge success. Some of these programmes have attracted as many as 4,000-6,000 letters expressing support or opposition. Ours drew just 120, mostly in support, and we had no other means of judging its effect on the people inside the Churches whom we had hoped would see the programme, and whom we had circulated beforehand, using money which one of us had managed to earn through radio broadcasts, for the postage. It felt as if a thick blanket of cotton wool had been laid gently over us: but as a collective demonstration of what can be achieved when men and women work together without dominating one another it was a great success.

Dialogue

Now, after a welcome respite, we have to think about the future. We are still very few. We do not see power or violence as ways of Christian protest, and we feel that we do not yet fully understand the apathy of our fellow Christians towards discrimination on grounds of sex. So we have individually and severally sought to find help from biblical study. We are trying to get people who disagree with us to enter into sensitive dialogue so that we might understand each other's point of view better. We are continuing our support of

women's organisations in the secular field wherever their aims are compatible with the Christian gospel. I should like to share with you some of the areas of life about which we are concerned.¶

1 The Equal Pay Act comes into force next year. Yet it will affect only 5 per cent of women. Ninety-five per cent of women are already classed as unskilled workers in the 'women only' jobs to which they have been assigned. Women form 40 per cent of the labour force, and of all the women who work half are single, divorced or widowed. One in five married women is the chief wage earner in the family even when the husband is alive. These women are heavily discriminated against through the tax system which assumes that all women are dependent upon male wage earners.

2 Women live longer than men but receive a lower pension and are often compelled to retire into poverty at 60. They are not often given the chance of contributing equally with men or of working on for five years. No woman, like myself, who contributes equally with the men towards her professional pension, can pass the benefit on to her dependants. If I die my husband will not get a pension, nor will my children. Yet I am their sole support. I contribute an equal amount to the men, and if I were a man I could assign part of my pension to my widow and children, but all women are treated as if they were single men. This means that if I want to provide for my family

I have to take out separate and extra insurance.

3* If an Englishwoman marries an American she cannot bring her husband to this country, even if she can support him. Their domicile is his country. If they have a child outside this country, as we did when we were missionaries in Africa, the child cannot adopt British nationality, but only the nationality of the father and the country of birth. I was born and bred an Englishwoman, but my son is a native of South West Africa, and has the option of choosing to be an American, between the ages of 18 and 25. We were fortunate. My husband was admitted, could work at the time, and became a British citizen so that we could naturalise my son. No such problem would have existed if my husband had been English and I American.

I cite these instances, from personal experience, because I can vouch for their accuracy. I am only one of millions of women who are in the same position, and one of the thousands who suffer through marrying a non-British citizen. I am lucky because I can earn enough to support my family, but many women can't. We have to accept that society is no longer the kind of society where only men worked outside the home and that many women work because they have to, in order to survive. Gradually we have to help each other not only through charity and individual help, valuable though that is, but also through educating people in positions of power to realise that justice and mercy are qualities belonging to the Kingdom of God and worth while implementing in the society of men and

women in partnership with each other; so that His will may be done on earth as it is in heaven.

We do not want money because it might stop us from using our gifts which God gave us to use and make us rely instead on the power of money. We do need people willing to find evidence of discrimination by cutting out articles in newspapers, and willing to rejoice, too, in success as it comes along. We do need people to pray for our work. We do need people to talk and write about evidence they themselves gather, and to share with us their own concerns. In the end it is not wild generalisations which will convince either the Church or society of a need for change in their attitudes, but hard facts and good, well presented evidence. The Christian Parity Group keeps a record of people who would like to commit themselves to this sort of concern, but only for the sake of co-ordination and united effort which may be needed on specific issues. We try to circulate a newsletter three times a year and are hoping that we won't have to reduce it to two because of increased postage. The only gift which might help is the gift of stamps to cover the cost of the newsletter if you would like to receive it. We welcome all comments, criticisms and creative ideas, so please write direct if you are interested in our sort of work. The Christian Parity Group can be found by writing to me, Dr Una Kroll, 46 Roschill Avenue, Sutton Surrey SM1 3HG.

** Amended by the Home Secretary*

Toc H is represented on the Women's National Commission by Marjorie Berry. The Commission comprises representatives of most major women's organisations and reports to the Cabinet on any issue concerning women. If you wish to make your views known to the Government contact Marjorie Berry at 'High Tor', Vicarage Road, Wolverhampton.

talking point

Rev Bob Knight

Spiritual journey

In Auschwitz prisoners tolerated work, repairing and demolishing bombed buildings. They kept going despite starvation and brutality. When, however, they were set to carry heavy bags of sand from one end of the compound to the other, only to carry them back again on the following day, despair set in. Men became suicidal. The very limited meaning left in their lives had been taken from them.

Monica Furlong persists in her quest for meaning whenever she writes. In *The End of Our Exploring* she has collected some contemporary and ancient evidence for the conviction that: *'there is no theme which has shown itself more dominant in the world's literature than the theme of the journey.'*

'The journey' was a familiar idea among Toc H members of the first generation. Tubby used to correspond with friends by quoting from *Pilgrim's Progress*. Alison McFie, concluding the second part of her history of the Women's Association, said: 'Perhaps this story of Toc H women will show other folks... how people... may be led by the company in which they travel to join in... joyous adventure. Our hope is heaven: we've taken our tickets.'

Is there a journey for us now which will help us to regard life as meaningful? Psychoanalysis is not everyone's choice, and is a journey undertaken only by those who allow themselves to be

chosen. Dag Hammarskjöld recorded in his diary: 'The longest journey is the journey inward.' C G Jung left more guidance than any other. He saw man's history as a long struggle to free himself from a state of unawareness. 'Wholeness' (an earlier Biblical word for 'salvation') is achieved by wider and deeper awareness, and this must involve the acceptance of the shadow side of oneself which has been repressed in order to be the 'good person' that one is. *'It is easier to recognise the pathology of others than our own (as Jesus said a long time ago), but we may not therefore assume that we are healthier than they are. Psychoanalysis appears to remind us of truths that conventional religion has pushed out of sight. ... To be whole people we need awareness of both our good and bad sides. If we refuse to recognise our badness and deny it, then it becomes destructive, as we project it outwards upon others and then start to persecute them.'* (One might add, if we recognise our bad side and hate ourselves for it, the same result occurs.)

'The madness which seizes men as they project this badness upon other minority groups, or upon their opponents, as we have seen in Northern Ireland, is the most terrifyingly inhuman thing we are ever asked to witness. ... Nor is it only in such extreme situations. In innumerable conversations in which each of us joins with neighbours or colleagues or even with casual acquaintances on a train, violent prejudices with the same total irrationality behind them appear: groups or individuals are condemned, without compassion, and we sense that it is not truth that is important, but some inner satisfaction of the speaker.'

Members of both the Church and Toc H, disillusioned by character assassination with half-informed gossip, may find clues here. Everyone has his shadow and must find the grace to tolerate himself if he is to tolerate others. Go one step further and one realises that to those who have eyes to see and ears to hear, in our intolerant gossip we disclose our secret misery.

Monica Furlong investigates the interest in religion which offers, in place of incomprehensible dogma, a wider dimension of experience. Eastern disciplines of yoga and meditation are to be taken seriously. Wherever Christians offer the same, they are listened to: the revolution is not in principal anti-Western. It is busy preoccupation with wealth that makes people *'incapable of any but the most superficial exchanges with their relatives, friends and colleagues, and to this extent, less human.'*

So in Christianity, pentecostalism and the value of silence arises again, and the age of Aquarius has returned in a new form, having lain dormant for 300 years. Tolerance, a Christian virtue of the 17th century, returns to its rightful high place in our values. The Beatles record 'My Sweet Lord' has become one of the best sellers of them all. The monopoly of the Church to inspired words or music is clearly broken. The Spirit blows where He will, however tightly we would organise Him to give the results which will calm our fears about His power to convince another generation.

'Some people can and do achieve... contemplative awareness... within the context of "ordinary" life. For some it comes at least partly through people; by making use of some particular capacity for loving others, friends, relatives, lovers, they point to a release from ceaseless activity. Love at once shows busyness up for the substitute and the escape that it is.'

So Christianity offers another alternative society in which love and faith are the magnetic gifts of the Spirit. Accept them, and our human infections of anxiety and doubt are cured and exploration begins.

The End of Our Exploring by Monica Furlong. Published in 1973 by Hodder and Stoughton. Price £2.25.

news point

News, cartoons, crosswords and photos (clear black and white, please) are always welcome. Please send to: Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT.

News from Hackney

Over 70 local children attended the Toc H Mad Hatter's Tea Party at Prideaux House recently. The children, dressed in fancy dress costumes and carrying home-made instruments, paraded across the local common on a 'Happiness March'. Sports were held in the afternoon and the day ended with

a disco for the children in the evening.

Also held recently was a 12th Birthday Celebration week-end in which a community arts festival, a garden fete and a cheese and wine party were held by Toc H West Essex district in conjunction with Prideaux House. The events were to commemorate the opening of the house by Her Majesty the Queen Mother on 1 June 1962. The arts festival was arranged by a local policeman, PC Roberts, and included more than 170 entries from local schools, camera clubs, local residents and Toc H members.

The cheese and wine party was attended by 75 people, and the Hon Treasurer of Toc H, Mr George Liddle, addressed the guests in a speech outlining plans for a new youth centre project to be built at the rear of the house. A telegram of good wishes from the Queen Mother was read out, a fitting climax to a highly successful week-end in which over 400 people visited Prideaux House.



Donkey Derby Day

A gust of wind, a barrage of balloons, and the Harefield annual donkey derby was off to a flying start. The event, organised by the Harefield Toc H and the local community association, was opened by the Hillingdon town crier, Mr Charles Tamplin, to mark 21 years of office. This time the event wasn't held for fund raising but purely for entertainment, which included demonstrations of sword dancing, Morris dancing and maypole dancing. For the second year running Paul Dennis won the challenge shield as the winner of the sulky cart final.



The Greensleeves Morris Men celebrating 50 years of club dancing and displays



Above: Starter Thomas Carr checks a mount

Below: Peter Duggin rides to win. His donkey's name is 'Caught'!



Minibus success

North Wales & North-West Region has raised £1,280-87 towards a new regional minibus. The Region has achieved this in only 15 months. £804 was raised by branches, members and friends; plus £300 in Green Shield stamps and £137 from the Jane Owen Fund. This fund consists of money given instead of flowers when Jane was killed in a car accident three years ago. Jane's parents, Alun and Marie Owen, are active members in the Conway Valley district. The Region has sold its own minibus for £220 and so has a grand total of £1,500-87. There's still another £200 to raise to reach the purchase price of £1,699-81.

Lily tea party

Coningsby Toc H held a special tea party for 90 of the district's senior citizens. After a meal, entertainment was provided by the 1st Coningsby Brownie Pack and a film showing pictures of the town from 150 years ago to the present day. Toc H members and friends collected bunches of lilies from the Tumby Estate woods by kind permission of Sir David Hawley, and these were presented to everyone as they left the party by Lady Hawley.

To the Rescue

Mountain rescue was the subject of a talk given to a meeting of Toc H branches arranged by Deganwy Women's Toc H. Mr W Hobson, of the Llandudno mountain rescue team, illustrated his talk with pictures of some of the rescues and showed some of the equipment used. The team was first formed after local police asked for volunteers to search for two boys lost on a local mountain.

There are three types of people: those who make things happen, those who watch things happen, and the vast majority who are not aware that anything is happening anyway.
West Midlands Bulletin

Age shall not

weary them

B D Brown

Point Three correspondent

Nor the years condemn . . . to idleness. The secretary of Charmouth joint branch is 80, the chairman 78 and the Jobby 74. All the men and some of the women are retired. Their chief project is the care of the lonely, invalid and housebound whom they take out for afternoons in May, June, July and September, finishing with a tea in the church hall most tastefully arranged by the women. And not by coach but in private cars. They have a list of three dozen owner-drivers who are prepared to lend and drive their cars for this, and thoroughly enjoy it. Some drivers are Associates and the cavalcade varies from 15 to 20 cars each time. In January both drivers and driven sit down to a Christmas supper with the members of the branch while the Girl Guides wait at table and contribute to the entertainment. Just before Christmas the branch runs a car service for the same people to reach the nearest town for Christmas shopping and provides the illuminated village Christmas tree.

In early May they have a sale of plants. This year they put up for sale 200 boxes of half-hardy plants, 400 geraniums and chrysanthus which realised a net total of £150. This year they are providing a week's holiday in Charmouth for 12 deprived town boys and are sponsoring a flag day for LEPR. Contributions to Family Purse are round about the £100 mark annually.

The branch was formed four years ago by a couple of old-timers. Once again Toc H has made an impact. You are never too old.

Llandudno in song

A singing festival in the Ebenezer Chapel, organised by the Llandudno Central branch, included visitors from Ireland, South Wales, England and Scotland.

action point

The Peterborough and Stamford district is determined that when the district team as at present constituted ceases to operate next year, there will be no breakdown in communication. Starting in May 1975, and on a regular evening in alternate months, 'all-unit' meetings will be arranged, when Toc H business will be discussed and to which a speaker will be invited. The district sees the new tape scheme and visits from staff members to these meetings as an excellent way of keeping membership informed on Family affairs.

Bill Gibbons

PRO Peterborough and Stamford district

Marks and Properties Adviser

Harry Mills has been appointed to the newly created post of Marks and Properties Adviser. He will act as a consultant to Toc H, advising the Marks and their management committees. Based at Wendover, he starts work on 1 August.

Harry is a long-standing member of Toc H, and as a central councillor and member of the Central Executive Committee, has served on numerous committees, including the old Central Marks Team. Now a member of Mill Hill branch, he still finds time for various Toc H activities, and helps out with the Mill Hill Film Unit which started 25 years ago.

Harry says he has never actually lived in a Mark. 'My son has, and it made a great impression on him and on me.' By profession, Harry is a chartered electrical engineer, particularly involved in building services engineering.

Dor Knap under the Normans

Tales of Dor Knap

by Ethel Davey



Drawing by
Karen Hull

The stone wall was warm as Edwy rested on it, looking down from Dor Knap. He had just climbed from Bradeweia below and his arms ached from the heavy flasket* of cheese he had carried to Father John for the dole given to the poor. It was good nutty cheese, made from milk of the ewes that grazed Dor Knap's pastures.

'Aye,' his father had said, 'our wool builds their churches, our cheese feeds the poor, our corn the Lord of the Manor's mills. Twixt Church, Lords and the King we are ground by mill-stones.' An angry scowl went over his face as he said, 'You and Wat must carry corn to miller in the morn. Time past Dor Knap ground its own corn, by quern. In Saxon times Dor Knap was free.'

It was, thought Edwy, only the barons and overlords who were free, and even they must do the

*A tall straw basket.

King's will. All men, cotters, villeins like themselves who were almost free men, even the drovers who used the trade ways must pay to keep the manors, the armies and the King's retainers.

He thought of the trade roads winding away from Dor Knap: the Salt way, where men carried salt from the sea-shore; the Welsh way along which men drove cattle. He chuckled. One of his forebears had brought a dark-haired bride that way. Then there was the Roman Way, straight as an arrow's flight. Often he had a wish to travel them, but Dor Knap was home, and he was rooted like the strong roots of the old oak, half in the ground and half out.

He looked down to Bradeweia—the woods intervened but he could see it clearly in his mind's eye: the church of St Eadburgh, stately, as the Normans built; the great manor, with its massive gateway, under whose rule they

all worked. There were the strips of fields, held by the cotters, many shades of green, young wheat, rye, kale, turnip and bright blue of flax flower; they made a pieced quilt such as his mother made from the odd lengths from her loom. The woods closed round, and then there was Dor Knap, with its sheep-runs and their own fields for their crops.

He got up reluctantly and went indoors. Supper was an hour before sunset—no rushlights or candles were wasted at Dor Knap. There were strangers at the board and his father was plying them with the good ale and collops of swine's flesh, for the sheep were too valuable to eat. He made himself small, but with ears wide. Men from the trade ways brought news, the only news that came to Dor Knap.

Little he knew of what went on in the great world. He knew that times had been bad since the

Domesday Book—a book so vast that the state and holding of every man was in it, so that the King could have a nibble off every man's loaf. There had been something called a charter which was supposed to make things better, but it had failed to do this. He had heard of Simon de Montfort and of how he had set up a Parliament, and there had been a battle at a place called Lewes, but where that was he had no idea; somewhere near London, he supposed, and so at the end of the world. Now he heard from the talk that the armies were nearing his own ground. He felt himself grow cold.

It could happen here. He knew death. He had seen lambs and sheep torn by foxes, their eyes gouged out by crows. He had seen men caught by snow, by starvation or pestilence, and the sight of their rotting carcasses was grim enough, but that the fair grasslands should be despoiled and trampled by armies, sheep slaughtered and men and boys killed and women ravaged was more than he could bear. He lifted a face white with terror. 'Will it—think you—come here?'

There was laughter then. A man with a strange sing-song voice said, 'A lily-livered son—his Welsh blood has turned craven.' He hung his head, but his father's answer surprised him.

'We poor villeins grow food, and wars do not concern us. Let them that make wars fight them, say I.'

'You would say something were your tallage* less, no doubt, or if your corn lost nothing in its milling.' That was a sore point and his father looked angry. Edwy slipped away. He and Wat must be up before dawn for the corn must be carried. As he lay in the tallat above he heard the talk bumbling on, something about a campaign in the Severn valley. The Severn valley seemed perilously near.

*A tax levied by an overlord.

It seemed as if he had only closed his eyes when he and Wat were walking beside the ox-cart with the grain. It was rough enough going; the cart was little more than a couple of planks on wooden wheels, but they were in no mood for grumbling. Time was when men carried their burdens on their backs.

Edwy tried to talk to Wat about the oncoming army but couldn't make him understand. Three meals a day and extra at Christ Mass and Harvest was all Wat understood.

They reached the mill and heaved down the hempen sacks. 'See he cheats you not', his father had said. But how much flour to each sack and how tell one sack from another?

At St Eadburgh's he halted and went into the church. He could not have told why he loved it so, but it reminded him of a cool forest, only the trees were tall arches of pale golden stone. Wat gave him a queer look. Seldom any of the Dor Knap folk got to church. 'The ploughman ploughs, the priest prays.' That was their religion.

Father John was in the church and Edwy poured out his woes. He did not know he had so many words, but his world was wrong; from the King down, there was not a man to be trusted. Each preys on the other. He hesitated to say, 'My father says the Church grows fat', for Father John's habit was threadbare, drab as his own 'hoddens grey', and he was lean as if he did not eat enough. 'Why is it, Father? Why is it this way?'

Father John surveyed the boy. 'You know the land as I know the Church. You plough the land and plant good wheat. What comes up: wheat, yes, but vetch, darnel, corncockle, poppies—wheat and tares together, as Scripture tells. One day the good sound wheat will triumph.'

Edwy felt one burden slip away. There was another. 'But the armies? The Severn valley. It's near.'

Father John smiled. 'Be at peace, little son. I know little of soldiery, but battles are not often fought on a ridge. Dor Knap will not be bathed in blood.' He held his hand in blessing and Edwy went. His world had rolled right way up.

It was later that news came of armies converging on Evesham. The armies of Simon de Montfort and of the King, led by his son, would decide the fate of England.

There was much consternation in Bradeweia. Never had the church of St Eadburgh been so crammed. Some devout souls came to pray for the cause of the people, but there were many who felt that a church was a safe place.

Edwy and Wat and all the women of the household of Dor Knap gathered with the rest, but his father held that a man's place was on his land, his own land, despite Domesday Book and the rest. If they ravaged Dor Knap he would as soon go with it.

Some of the menfolk climbed to the top of Bradeweia hill to get a good sight of Evesham. Some claimed to have seen something that looked like a battle, but they were accounted great liars.

On an August day in 1265 Simon de Montfort was defeated by Prince Edward and the cause of freedom, as it seemed, lost.

Father John, however, gave comfort to Edwy and the rest of his frightened people.

'You will go on tending the flocks and tilling the fields, and there will be men and women of your blood doing the same when this battle is no longer a memory.'

And certainly it was so.

The author wishes to acknowledge John Call's 'Song of Dor Knap', which provided the basis of the story.

LETTERS

Hold fast

There is much questioning and heart-searching as to our purpose and role in present-day conditions, and it is understandable that uncertainty should create difficulties and fears in the minds of many.

We are, however, a living body, and it augurs well for our continued existence that we are prepared to ask questions and to adapt to changing circumstances. It is a sign of strength rather than weakness, as history shows, that if a living thing cannot or will not adjust to change it quickly becomes extinct.

It is very desirable, however, to understand the difference between basic principles and the way they are put into practice. There may be changes of emphasis, there may need to be organisational and structural changes, but none of these need cause dismay or apprehension if they are directed towards making us more able to carry on our work, provided we hold fast to our principles. We should not be reluctant to affirm that these are Christian principles.

There may sometimes be a mistaken belief that to do so will in some way limit our relationship with others who do not subscribe to Christian belief. This is not so. In holding to our Christianity we acknowledge that God is the Creator and Father of all, irrespective of race and irrespective of creed or lack of it. Given thus our common brotherhood, our belief in no way inhibits mutual endeavour or other relationships with all men. Indeed, we would be false to our Christianity were we to think or act otherwise.

I suggest that one of the distinguishing marks of Toc H is that *why* we engage in any endeavour is just as important as *what* we do. We should always try to do anything we undertake as well as we

possibly can, and if we do it for the love and glory of our Master we shall surely in the end not fail.

Like many other institutions, Toc H is swimming in a sea of change, and this can be very uncomfortable. The important thing is to have something firm to hold on to, and in Toc H we should, I feel, hold firmly to our Christian principles and motivation.

Jim Blake *London*

Prisons

I am prompted to make some observations on the two recent articles by Ray Fabes about prisons. This is owing to the fact that for 40 years I was professionally concerned with offenders, especially prisoners, and that since my retirement five years ago I have continued to be actively concerned with the parole system. During these years I have obtained first-hand knowledge of most prisons in this country as well as abroad. In addition, I have interviewed, for various reasons, many hundreds of prisoners. I was not a prison officer.

The first article refers to the fact that most of us applaud the 'great train robbers' and their massive sentences. I was in Bucks at that time and interviewed the robbers before sentence. None of them expressed any remorse. I also saw and spoke to the injured train driver on several occasions. My sympathies were with this unfortunate man who, by the robbers' action, became a mental vegetable and eventually died. Reports on crimes, like most newspaper reports, merely report what is likely to sell the papers.

'Do we expect penitentiaries to make inmates more penitent?' Let us never forget that the laws of this country are made for the protection of the community.

'Should we not be thinking of prevention?' Of course we should, and many of us deeply concerned with offenders have been experimenting in this field for many years. Much has been achieved, but progress is bound to be slow, for no two prisoners are alike.

Ray queries those in positions of authority 'knowing best'. Those in authority can only, and do, merely administer the law with all its limitations. From a wide experience of courts and the administration of justice in many countries, British justice is a pattern accepted almost universally, although it is not perfect. Statistics, as far as crime is concerned, can be used to mean something or nothing. Drunkenness is a major problem. AA groups in many prisons are doing an excellent job. It is the only hope, so far, for many. Excessive drinking is the reason for vast numbers committing crimes which bring them into prison. Drugs are now as big a problem, if not a more serious one. So many young people are involved in this and treatment—permanent cure—is still in its infancy.

In the second article, the second paragraph refers to PROP. I have experience of this organisation and it is my considered opinion that it is doing more harm than good.

The photograph refers to the fact that families bear the heaviest burden. Often they do, but offenders could, and should, have considered this before offending. The people so often forgotten are those offended against. Let us extend to them as much concern as we so often do to the offender.

Ray says that if we are honest does not the use of the psychiatrist smack of the USSR and its penal policy? I have never heard such rubbish! This is a very damaging statement, and is obviously made through lack of knowledge and experience. I suggest Ray visits Grendon prison and argues his views with Dr Gray and his colleagues (and the prisoners). I also suggest he explains his views to the medical profession.

Finally, Ray says prisons are inhuman places and that 60 per cent of those in prison need not be there. In all humility, I would claim that my past and present experience is fairly extensive. As a result, together with my own research, I dispute Ray's contention.

As a Toc H member for many years I have tried to help offenders,

but one must realise that in an imperfect world there will always be those who consider crime detection as an occupational hazard. While one must never become discouraged, and seek to improve what is considered necessary, one must try to extend our 'Toc H' principles to those who suffer as a result of crime as well as to the criminal. We must seek to widen and extend our experiments so that fewer return to prison because we have tried to show them a better way of life.

J W Marshall *Saltash*

I was glad to see Ray Fabes's article in *Point Three*, and it is good to know that the Movement is taking such an interest in affairs, in legal matters in general and imprisonment in particular. But I do feel that the first article, containing dozens of questions, some of which are leading and loaded, was biased unfairly.

For example, the second paragraph states: '*We are horrified that a mother of three children could be sent to prison for a parking offence.*' Now that is misleading. The maximum penalty for a parking offence is £20 (no endorsement, no disqualification, no imprisonment). On inquiry, Ray says that the mother '*persistently parked her car in a dangerous position*'. In court she was fined £2. She refused to pay and was then fined a further £5. Again she refused to pay, so what other course could the court take? When orders of the court are ignored the magistrates must uphold the law by some form of punishment. And supposing the parking of a car in a dangerous position had caused a serious accident.

I must also comment on Ray Fabes's remarks about the choice of magistrates. He says: '*One only has to dig a little below the surface to raise enormous queries on the subject of the magistracy and its recruitment. There was a recent case in Wales where a father proposed his son to replace him on the bench. It need hardly be said that both were extensive landowners.*' There is nothing wrong in a father pro-

posing that his son should be appointed as a magistrate, but it is one thing to propose and quite a different thing to have acceptance. In each district there is a Lord Chancellor's Advisory Committee, the membership of which is secret, and I know from my own experience that tremendous care and consideration is given to every suggestion. In fact, in some districts the secretary of the Advisory Committee (whose name is known to the public) advertises in local papers asking for suggestions for new magistrates. On the bench of which I have some knowledge we have 55 magistrates, 19 of whom are women, and the list includes factory workers, personnel managers, teachers, business men, and a number of housewives, and in every case they have been interviewed by members of the Advisory Committee and considered with great care before being recommended to the Lord Chancellor's office—from which they are again vetted.

Of course, no one connected with the magistracy thinks that it is a perfect system. All the magistrates I know intensely dislike imprisonment, but there are cases in which it seems to be the only sentence which can be justified. When defendants are found to be guilty it is usual for the magistrates to consider all the alternatives, such as absolute discharge, conditional discharge, detention centre, Borstal, a fine, a probation order, or imprisonment.

'Surely prison isn't the only way' is the title of the second article in the June issue. It may be full of idealistic principles, but there are many cases in which the public must be protected and the offenders punished. What other way than imprisonment is there for the thug who assaults old people or policemen in the execution of their duty, or the drug-peddler who sells his wares to senior school children?

Of course, none of us wants 40,000 in prison, and it is right for people to find out about the alternatives and debate them in public.

But I am at a loss to understand

Ray Fabes when he says: '*A Christianising Movement must question the minds of those who wish to maintain inhuman maximum security and to extend the institutions for the criminally insane, such as Rampton and Broadmoor. These embody a dangerous philosophy, for if we are honest does not the use of the psychiatrist smack of the USSR and its penal policy?*' Maximum security prisons and institutions are only used for extreme cases when it is necessary to protect the public. And to suggest that the use of the psychiatrist smacks of the USSR is nonsense. The work of the psychiatrist is encouraged because it can and sometimes does help the authorities to understand the causes of particular crimes and suggest the most likely ways of rehabilitation.

Non-custodial treatment within the community will be welcome in all cases when one can be sure that further crimes will not be committed. But one is not encouraged to take great risks in these days of violent crimes. I believe that most magistrates would like to see adequate remand hostels; facilities for prisoners to earn reasonable wages for the work they do; less overcrowding and proper reformation and rehabilitation.

The movement towards Custody and Control Orders and the Supervision and Control Orders is in the right direction. The Report of the Advisory Council on the Penal System is to be welcomed. With the new approach to bail, when sufficient bail hostels are provided, it is clear that real progress is being made.

Harold White *Harpenden, Herts*

Expensive Habits!

A plea by Britain's prison chaplains for free cassocks has been vetoed by the Government's Pay Board... giving them subsidised cassocks would be tantamount to a pay rise, says the Home Office. It would break the incomes policy rules... 141 Counter-Inflation (Price & Pay Code) Order 1973...

Spring-cleaning

Doug Sobey

I was asked to clean out a lady's garage, and went along one Saturday morning to survey the task. The first job was to get everything out and sort out all the rubbish which had been stored for years—branches of trees, bits of wood, paper (it *might* come in useful one day!). A bonfire was obviously necessary, and soon one was blazing which would have done Guy Fawkes proud. Next thing was to start cleaning the walls and floor of the garage, in between sorties to stoke the fire. When the building was spick and span, all the good things were put back in place—one bike, two step-ladders, tools, and mower.

I had just finished and was proudly surveying my morning's work when this sweet lady arrived with a huge grin and her arms full to capacity with . . . the pieces of carpet and underfelt which she had rescued from the bonfire. That grin told me she was really pleased to have beaten me and saved her precious bits and pieces which might come in useful one day!

There seems to be an analogy somewhere—is our Toc H branch and district life something akin to this garage with its rubbish? Perhaps cluttered up with doing the same things we did 15 or 20 years ago. Working on our programme with the same singleness of purpose, we tend to throw out an idea, get rid of it, burn it—then the next time we make a programme we bring it in again.

We used to say of members who contributed nothing to a branch physically, spiritually or financial-

ly, that they were 'dead wood'—a phrase we never hear these days because we are diminishing in numbers and afraid to mention these two words in fear of becoming extinct. Surely we should be like the phoenix and rise again. This can be done provided we have a new conception. Old ideas and ideals die hard, and we older members in many ways are like pieces of antique furniture—good to look at (ah ha!), valuable in many ways, but we have collected an awful lot of dust which has dated us. So let those with the Gospel (with apologies to the furniture trade), call it what you will, clear the cobwebs, disturb the mice and moths and go into the seventies with clear, sensible and forward thinking.

Toc H invite old folk

Over 100 old folk attended a recent party given by Toc H and helped by the Edmonton Rotary Club. This was the 24th annual party at which the entertainment was provided by the Risley Operatic Group. Edmonton's MP, Mr Ted Graham, in his speech said: 'One of the pleasures of individuals and organisations in Edmonton is to repay our debt to the elderly citizens by giving them our time and effort. Toc H is doing a splendid service in the community and has my sincere appreciation.'

At the end of the evening the old folk were each presented with a bunch of tulips to take home with them.

Wanted!

Bible Study Notes

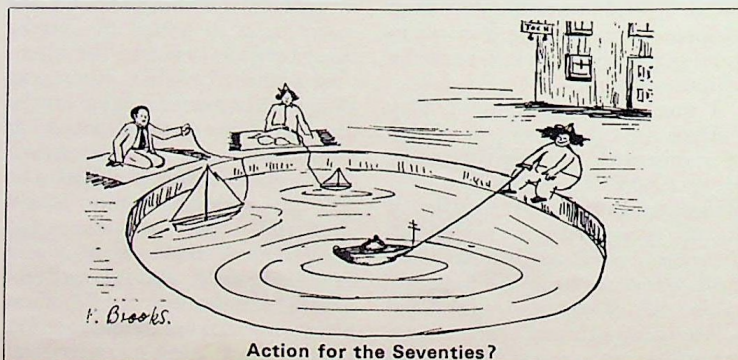
Sydney Burkinshaw of Worthing, Sussex, tells us of the need for Bible study notes in Zambia. Young Christian people are particularly eager to receive any used notes of any Christian denomination. An African minister from Kambole wrote to say that he has unlimited scope for using these booklets. 'I help teach religious education in the secondary school. There's nothing more valuable than encouraging Bible-reading and there's also much false doctrine and rubbishy ideas being bandied about. We must go all-out to help them learn what the Gospel really is and to study the Bible for themselves, to check on hearsay.'

Please send to Miss D B Lea, SRN, SCM, United Church of Zambia, PO Box 118, Mbala, Zambia.

Please put sender's name and address inside the parcel.



Residents of the Shalden Grange and Holmwood Homes enjoying a trip round the New Forest, which was organised by the Bournemouth & Christchurch Toc H
Photo: W R Collins



Action for the Seventies?

Co-ordination

Ron Harrison
Point Three correspondent, West Sussex

The British Legion and Toc H recently got together in Bognor Regis, when the Aldwick branch of the Royal British Legion sponsored an evening's entertainment at their headquarters to raise funds for the Toc H Old Folk's Rest Room. The audience totalled 150, and the entertainment was provided by local talent.

Felpham men's branch really hit the jackpot when their recent jumble sale raised an astonishing total of over £200. The branch has some rather special projects in hand, including one at LEPR, and also their annual day at the seaside for a party of senior citizens. That £200 will do much to help with these and other charities.

Don't put your daughter on the stage!

Don't put your daughter on stage! This was the introduction, Noel Coward style, to a talk given by Ray Browne, who is in charge of television rehearsal rooms at Shepherd's Bush. Mr Browne was addressing members of the Wembley Toc H Blind Social Club, giving anecdotes of his experiences on the stage, and in television and films. He spoke of how necessary it was to have a good agent and how few people got 'to the top' and stayed there. He concluded his talk with some humorous stories and incidents at various theatres, and mentioned some very well known actors and actresses he had met during his career.

Record Takings

Toc H Barkingside set a record with their annual jumble sale this year when takings topped the £300 mark for the first time ever. The money raised will be used to provide seaside holidays for local handicapped children.

Martock's buzzers

The six members of Martock men's branch recently undertook a mammoth task when they instigated a buzzer scheme for the protection of the elderly and disabled people in the area.

To date they have purchased and distributed 80 alarms at a cost of 77p each (from Age Concern). The local police station have a list of people concerned, and branch members operate a follow-up service: visiting, checking batteries and repairing if necessary.

The scheme now includes Yeovil and Street and Glastonbury, who have contacted other organisations with a view to starting a similar scheme.

Night of the year

Two hundred old people from the village of Ecclesfield had a great time at a concert given by the local Toc H branch. Entertainment was provided by an accordionist, a team of girls from a local dancing school, and, if that was not enough, the members of the branch dressed the part for a selection of 'Old Time Music Hall'! The evening was chaired by Bill Bains of the Toc H Regional staff.

New moves

Ray Fabes is leaving the Mid-Eastern Regional staff to join Leicester College of Further Education as a lecturer in the department of Community and Youth Work. He starts at the college on 1 September 1974, but hopes to keep in contact with Toc H. Good luck Ray!

Iain Fraser has resigned from the Central Executive Committee for domestic reasons. Gerry Ashfield is serving for the remainder of the current year.

Welcome Point

The following branches elected new members during June:

- 5—Lampeter (j)
- 3—Uckfield (m)
- 2—Central Overseas, Hartley Wintney (w), Harrow (m), Portsea (j) group, Rochdale (m), St John's, Tunbridge Wells (w)
- 1—Boscombe (m), Builth Wells (m), Cheltenham (m), Corwen (m), Edenbridge (m), Fleet (j), Hemel Hempstead (m), Melton Mowbray (m), Morecambe (w), Newsome (m), Rushden (m), Stockport (m), Tonbridge (m), Wiggshall St Germans (j), Wolverhampton (w), Worthing (m).

We extend a warm welcome to 36 new members.

Obituary

We regret to announce the death of the following members:

In February: Alex C Clark (Vancouver), Canon Harry Mycroft (Lakeland Area).

In March: Ronald Daniel (Treforest).

In April: William H Wells (Wymondham).

In May: Ernest E Beadle (Carmarthen), Dr Joan Bennett (Leicester), Bridget Gyton (Cromer), Alexander B Henderson (Alloa), Horace Hincks (Wellingborough), H Hooper (Trowbridge), Vera Houldsworth (Dalton-in-Furness), Florence Hurst (Milford-on-Sea), Lillian Lewis (Edgbaston), Harry G Pickering (Wortley-de-Leeds), Rev Harry S Watson (Scottish Area), Alice M Varnon (Corsham).

In June: Rev Geoffrey Batchelar (Central), Sarah-Ann Harley (Ryde), Richard Kemp (Hayle), Rev Charles H Markham OBE (Western Area), Bill Roderick (Kettering), Tom Stevenson (Bakewell), Kingsley Williamson (Falmouth).

We give thanks for their lives.

We reprint the first of three talks given by John Hull at Staff Conference. They were accompanied by several pieces of music which we have quoted but, unhappily, cannot reproduce here. Although they were written for a specific audience, they deserve wider attention.

GOD IN BEAUTY AND IN JOY

Rev John Hull

I find it hard to know how to begin these sessions. To try to point a way to Glory is perhaps in itself presumptuous. To try to do it with so many of you whom I have come to know and love so well is perhaps even more presumptuous. Yet if through these things we might find just a glimmer of spiritual insight and nourishment for the life we have been called to lead, it will be worth it.

Before the great Bishop King arrived at Lincoln, a clergyman of the diocese was heard to say,

'My clerical neighbours are exhaustibly divisible into three classes: those who have gone out of their minds, those who are going out of them, and those who have none to go out of.' And so if some of us come into any of those categories let's hope some may be refreshed, while others sleep. (*Edward King and our Times*, Lord Elton.)

At the beginning may I make a bold pronouncement! *Over-concentration* on this Movement, its mechanics, its personalities, its money, *our* part in it, will not get us very far. Why? Because we are about the things of God. He alone is our first consideration.

Austin Farrer (*Celebration of Faith*) says: 'It is not in looking at *our* faith we have conviction of God, but in looking at God and in obeying him. God can convince us of God; nothing else and no one else can.' Perhaps in trying to do this, the less we think about our particular belief, the better it functions. We can get so screwed up about it, and forget God into the bargain by concentrating too much on ourselves. There is a certain point in acceptance, when I think we come to do good things without thinking—almost by accident, if you like. The best things are not calculated. Hilaire Belloc advised the young:

The water beetle here shall teach
a lesson far beyond your reach.
He flabbergasts the human race
By gliding on the water's face
with ease, celerity and grace!
But if he ever paused to think
of how he did it—he would sink!

One of the great lines that stays with me from Tolstoy's *War and Peace* is 'Self-consciousness is our ruin.' This is why I play people music, ask them to listen and to try it for themselves. This is why I talk about painting and ask people to look and then try. The Arts bring us close to God be-

cause they help us to look at things in a new way. In doing this we can lose ourselves and, what is perhaps more important, enjoy it.

If there is an aspect of Toc H that is unique in its quest for the kingdom of God, I believe it is the joy of it; the spontaneous laughter and fun. One of the damnable outlooks of our time is that which fears to do what is pleasant. That is no spirit of a dutiful life, although people tarred with that brush would have us think it so. A tradition that saints are melancholy is a false one. It's a fairly safe bet that St Francis of Assisi was gayer than Hitler or Ghengis Khan! I believe that a big part of our Lord's attraction must have been in his gaiety and indeed his humour, although this can be lost in translation. The story of the woman of Samaria is a marvellous example when we consider that she was trying to hide the facts of her private life. When Jesus says, 'Tell your husband', and she says, 'I have no husband', Jesus says, 'You've had five—but you're right in one sense, because the man you're living with now is not your husband.' Then she quickly changes the subject. It is a humorous and human account and another of the instances in the gospels where Jesus uses what we might call the most unlikely people. (As a sidelight it is worth noticing that at the very first miracle, when Jesus changed water into wine, he made 200 gallons of the stuff. Quite what a wedding party would be able to do with that I don't know. The mind boggles!)

I believe we find God in beauty. In considering the life of Jesus we cannot escape the fact that it was a life of supreme beauty; a life of light and brilliance, something sparkling amid the gloom. But God is Beauty. When we look on physical beauty, at best it tells us something of just how beautiful a

human being can look. There can come a point of abuse, just as there can in looking at anything at all. Yet the people who have had influence for good on our lives have achieved that, I suggest, because somehow they bore light. They shone, showing us a more beautiful way than we had known before. This is the quality of life that can never, never die.

Kitty my love, sung by Kathleen Ferrier

The voice of Kathleen Ferrier somehow sparkles. But if only her voice sparkled, she would have been just another good singer. *She* sparkled: a beautiful woman, yet with a charm and understanding which shone through the song; and not just the cheerful song. The mood of Mahler would reduce her and her audience to tears. Somehow she would come through it. She knew much suffering, pain and grief; yet the one thing that shone through—according to those who knew her—was this vibrant personality, capable of changing gloom into gaiety without knowing it. Her very being has had an influence on musicians ever since. The secret lies not so much in the gift, but the life behind it. Neville Cardus, attesting to the beauty of her looks, her life and her voice, said that she could even make swear words sound like Restoration poetry! (I'm not sure if that helps us or not!)

So where does all this get us? The process of life doesn't mean that it is all one long laugh from beginning to end. That might get boring anyway. But perhaps it means that the way of God is that which shines in spite of the darkness; that which helps us to be resilient in 'the changes and chances of this fleeting world'; and that which helps us to laugh at it and give out a gaiety which is spontaneous. But also, we need to take as much beauty in as we can, if we dare hope to dish any out.

Last Movement, Holberg Suite: Grieg



SOMETHING TO CELEBRATE

It isn't every day that we can celebrate a Jubilee. In 1975 Toc H will have a nation-wide opportunity to put itself before the people, and every branch and member should be thinking about ways in which they can make Toc H more meaningful to the neighbourhood and a forceful contributor to the improvement of our society.

In October, the public relations office will be setting up a Jubilee Campaign Desk which will:

- ★ Present ideas
- ★ Produce publicity guide books
- ★ Assist with press and radio coverage
- ★ Help with special events
- ★ Advise on Jubilee Projects
- ★ Give practical help with visual aids
- ★ Encourage recruiting drives

YOU CAN HELP US TO HELP OTHERS

The best plans will undoubtedly come from you. Our job is to offer the skills that make publicity fun to do and interesting for the public. Tell us about any ideas and keep us informed of all your plans. We may be able to use them to get wider coverage for Toc H.

Write to the Public Relations Office with ideas and tell us what you think you need to make your Jubilee successful.

**Jubilee Campaign Desk
Toc H Public Relations Office
1 Forest Close, Wendover
Aylesbury, Bucks HP22 6BT**

picture point

Below: A talking newspaper for the blind being prepared by Eric Greenslade of Toc H Epsom branch
Photo: *British Weekly*



The Treorchy Male Voice Choir welcomed residents of the Greathouse Cheshire Home to their rehearsal room. They were able to hear the choir practising for their forthcoming concerts, and afterwards the choir, under their conductor John Cynan Jones, sang request items.

The choir will be singing at Chippenham again at a concert organised by Chippenham Toc H in aid of Greathouse. The date for the concert is 26 April 1975, and details are available from Reg Coates of Chippenham branch.

Left: Sam Griffiths, baritone soloist with the Treorchy Male Voice Choir, shows Margaret Lampard his newly presented certificate of Life Membership of the choir. Margaret is a member of Greathouse Joint Toc H branch
Photo: Reginald Coates



Left: Skegness, here we come! A group of senior citizens from Leicester begin a week's holiday arranged for them by Leicester men's and women's branches. The money was raised by way of coffee mornings, a rummage sale and donations, and the minibus was kindly provided, free, by the Leicester Social Services
Photo: Charles Drew, Leicester Toc H



Far left: Who needs a photo caption with a sandwich board like this!
Photo: *Herald Express*, Torquay

Left: To move or not to move? Mark Wood of the 21st Swindon Pack competes in the Thamesdown District Scout Council's annual chess congress. The contest was entered by 39 teams and was won for the second year running by the 18th Swindon (Toc H) team
Photo: Wiltshire Newspapers

Small advertisements

Small advertisements must be received (with remittance) five weeks preceding publication. The charge is 3p a word (minimum 30p). *Point Three* Magazine, Toc H Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT. Telephone 0296-623911

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc, gold stamped to your requirements. Details: NORTHERN NOVELTIES, Bradford BD1 3HE.



Bruges, Belgium. Hotel Jacobs (established 50 years) welcomes Toc H parties and individual visitors to this lovely old city with in easy reach of other famous cities of art, and of the coast. Comfortable, modernised hotel.

Quiet situation. Parking. English spoken. Strongly recommended. Bed and breakfast only. Mr Jules Lietaert, HOTEL JACOBS, Baliestraat 1, Bruges 8000. Telephone: (050) 398 31/32.

Visit Warden Manor in 1974. Historic manor house in rural Isle of Sheppey countryside near sea. Happy Toc H fellowship. New tennis court. 1974 season 6 July-14 Sept. Write John Cole, Warden Manor, Eastchurch, near Sheerness, Kent ME12 4HD.

Roseacre Roses. For the past 10 years W E Bruton ('Brutus'), now a member of Newbury branch, has given to the Family Purse a share of the profits he makes from the sale of rose bushes. But now, mainly because of the rising postal charges, he feels that the profit margin will be so small that it will no longer justify the work involved. So 'Brutus' is ceasing his operations and readers of the magazine will no longer read that familiar advertisement 'Roseacre Roses for members and friends'.

Alison House Bookings

Frank Howlett has asked that all bookings for Alison House for 1975 should reach him by 31 August this year. After that date remaining week-end dates will be offered to outside organisations. This arrangement has been agreed by the Alison House Management Committee.

Seaside Branches

While on holiday this year why not pay the local Toc H branch a visit?

Details of where and when branches meet in most of the better known resorts can be obtained from Sue Sutton, at the Editorial Office, Wendover.

Douglas Kirkpatrick of Malvern, Worcs, is kindly translating *Point Three* into braille every month. If you know of any blind person who would like to receive a braille copy please write to Douglas Kirkpatrick, Clanmere Nursing Home, Graham Road, Malvern, Worcs.

The Poets of Dor Knap

A small anthology of poetry by Toc H members and friends who have been involved in the poetry week-ends at Dor Knap over the last two years.

Price: 20p plus 5p postage

Available from:

Editorial Office, Toc H, 1 Forest Close, Wendover, Bucks HP22 6BT

'Look Ethel, it's Toc H'

Get that professional finish with minimum effort

A new main exhibition kit has been produced by the public relations office. One of these kits is available free on loan from every regional office.

The construction we use is known as the Multi-screen system. Over the last decade it has become one of the most popular display methods in Britain. The system comprises slim chromed-steel frames, hardboard panels and push-on connectors. The Toc H kit consists of 30 panels which may be used as one unit or broken down and erected as several smaller features. Assembly is child's play.

The advantage of using these well designed units is the ease with which you acquire fully illustrated and moving descriptions of Toc H and its work. Each unit also offers an attractive hessian-covered board for local material.

Make sure you order Multiscreen for your next big event.

All inquiries will be dealt with at your Regional Office.

Photo: Camercraft

